

A SUPPLEMENT

TO THE

Negro's & Indian's

ADVOCATE:

OR,

Some further **CONSIDERATIONS** and **PROPOSALS**
for the effectual and speedy carrying on of the *Negro's*
Christianity in our *Plantations* (Notwithstanding the
late pretended **IMPOSSIBILITIES**) without any
prejudice to their Owners.

By *M. G.* A *P*rebyter of the Church of *ENGLAND*.

(Edgewood.)

St. Luke 18. 4. He would not for a while, but, &c.

St. Mat. 21. 24. Afterward he repented, and went.

Who made you Ministers of the Gospel to the *White People* only,
and not to the *Cattneys* and *Blacks* also? *Quakers* Speech
to the Ministers of *Barbadoes*, p. 4. of *Negro's Advocate*.

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SUPPLEMENT

But above all that **accursed** Tyranny used towards the *Souls* of those miserable Wretches, *can never sufficiently be bewailed*, who are daily assaulted by those professed Enemies of Christ, to turn *Apostates* to the *Christian Faith*, and so deny that *only Name given under Heaven*, by which they can be saved: Whereby they lye under a continual Temptation to abandon their *Religion*, that they may obtain their Liberty. *Brief for the Captives in Algiers.*

The Office for the Baptism of such as are of riper Years, may be always useful for the Baptizing of *Natives in our Plantations*, and others converted to the Faith. *Pref. to Com. Pr.*

Do in God's Name earnestly require that due and true Execution hereof be had. — *As they will answer before God for such Evils and Plagues*, wherewith Almighty God may justly punish his People for neglecting this, &c. *Act of Unif. 1. Eliz.*

Act. 26. 16. I have appeared unto thee for this purpose, to ordain thee a Minister, and a Witness, both of these things, which thou hast seen, and of those things, in the which I will appear unto thee.

17. Delivering thee from the People, and from the Gentiles, unto whom now I send thee.

18. To open their Eyes, and to turn them from Darkness to Light, and from the power of Satan unto God, that they may receive forgiveness of Sins, and Inheritance among them which are sanctified by Faith which is in me.

The PREFACE.

THe Agents and Factors for the Plantations, being lately requir'd to give in their Reasons, for their refusing to make their Negro's Christians, (as if any Reasons against Christianity could be admitted!) they, it seems, proved so masculine and strong, that the Design was instantly given up for impossible. Of these Reasons such as they are, * I have here given a Specimen; and in Answer thereto; (that the World may judge of their Impossibility, and wish- al, see how easily our People are to be satisfied in a busi- ness: (even) of this Weight and Moment;) have oppos- ed against them only these three Proposals, as sufficient to compleat the whole Work if duly followed: First, That our Planters Interest in their Negro's and other Slaves be secured. Secondly, That the Ministers there, be both obliged and encouraged. (the only thing wanting) to preach to their People, touching this Duty. Thirdly, That their Negro's Sun- day-Labour and Polygamie be prohibited. By the First of these, Their com- mon pretence of Interest will be removed; and all Colours for complaining upon that account, would be wash'd off. Now, why this should be oppos'd or denied, I see not. For what Inconvenience or Prejudice can ensue to the Owner (or to us) by hav- ing his Right secured? And his dearest Mammon being safe, his Thoughts will be more at ease, and he may then be at leisure to attend upon the Duties of Religion, and to serve Christ. Or how, in the Second place, can the Ministers preaching hurt him, since at the end of the Sermon he will be left to his former Liberty; nothing of Force or of Compulsion being in the least required, or intend- ed? Only will be prest upon his Conscience, and the necessity of it will be laid before him; but whether he will hear, or whether he will forbear, will re- main as much at his own choice, as it did before. Tho' it may not be doubted, but that whilst some of the looser sort shall, with the Athenian Atheists and Epi- cures Act. 17. only mock, and make sport, (or, which is worse, Obstruct our Endeavours;) others, like the devout Arcopagite, will be affected with the hea- venly Doctrine, and persuaded to cleave unto it, and to obey the Truth; And then our Labour will not be wholly lost. But rather from these small beginnings, a great Door and effectual will be opened unto us, notwithstanding the many Adversaries: And this little Leaven may in time grow sufficient to season, not only the lesser Islands, but also the vaster Continent of our America. It being Im- possible.

* Being no other than what I had before taken notice of Page 101, 102, 104, 109, 139. &c. of the Negro's Advocate.

possible that Christianity should be without Followers, if allowed but Scope and Liberty, and a free Course, tho other Means and Encouragements should be wanting. And for the Third, The profit from thence arising, is so sordid and inconsiderable, and withal so utterly inconsistent with Christianity (especially * ours) that, no considerate or discreet Person who owns this, can do less than abhor (pardon the Expression, I hope, it will not be offensive in this Case) and be ashamed of that. Thus these insuperable Difficulties are, we see, in a Moment put to flight, and a most smooth and easy Path is chalked out to this Work, notwithstanding the Impossibilities. So that nothing besides a supine Sloath on the one hand, or direct Irreligion on the other, can cause any further Stop to our Negro's Christianity; and we shall be for ever left without Excuse, should it be any longer neglected, or opposed. And God may justly take it out of our hands, and transfer it to others, who will do it. And then those Myriads of People, who, if by us initiated into Christianity, might (so far) have been a Strength and Defence to our Religion (in this time of its distress,) being first Instructed in a way so opposite thereto, will afford the same Advantage against it. So that to neglect or hinder this Work, is a manifest betraying of the Protestant Interest, and no less an advancing of Popery: which they that do, can be no other than open Enemies to the King and Kingdom. Nor in the last place, can the Ministers be displeased hereat, but rather be invited to give God thanks for the opportunity. For, if this be not needful, neither is their other Preaching; and all the World may as well be saved without Christianity, as those Negro's. But if without becoming

* Who have so high a Veneration for the Sunday, even beyond all other Christians.

* Christians, they cannot be saved, then are we by this unfaithful Silence, as much as in us lyeth, the cause of their Damnation. And here let no one think strange of my earnestness herein, which I conceive to be my Duty both as a Clergy-man and a Christian: being also toash to be baffled (by such Paultry Objections) in so good and righteous a Cause; To promote which, as it was the sole End of my returning home from those parts, so I am fully purposed (by God's assistance) not to desist from the pursuit non-li capiundos mihi sciam esse inimicos omnes [Colonos], notwithstanding any the greatest discouragements whatsoever, until arrived within a prospect of its accomplishment.

* See Acts 4. ver. 11. As also the late *alg. Broef*, That only Name, &c.

Salus hominis opus dignum Deo. Ter.

A SUPPLEMENT to the Negro's and
Indian's, ADVOCATE,

O R,

Some further PROPOSALS, &c.

BEfore we enter upon this Debate, to prevent all troublesome Clamors and Objections against it, upon the score of *Interest*, this Position should first be laid down, and as a Principle fixt and Eternal, and from which a true Christian can not recede, be resolved on, (*viz.*) That no Interest how great or (otherwise) just soever, may be admitted to stand in Competition with *Christianity*. The Question (else) being the same, as between *Christ* and *Barabbas*, that is, whether of the two, *Religion* and the *Glory of God*, with the *good of Souls*; or worldly *Pelf* and filthy *Lucre* shall be preferred. And then this Position being first laid down, afterwards to fall to considering of the best Expedients for the carrying of it on, with the least prejudice to that *Interest*; if any such would happen to interpose. And this would be to act like *Christians*; and might (besides) in the end prove as little hurtful to any just Interest, as that other Method so much in fashion, of consulting *Interest* first, and then leaving *Christianity* to be contented with such favours and kindnesses, as the *Devil* and *Mammon* shall at last please to afford her.

Were this done, they'd quickly find out expedients to save their *Interest*.

And here also in this Consideration, we are especially to avoid Splitting upon this Solecism, both in Policy and Discretion, and against which, *Ecclesi* hath so wisely cautioned us, ch. 37. v. 11. [*Not to ask Counsel for Religion of one that hath no Religion, nor of Justice of him that hath no Justice*] nor of a Coward about *Matters of War*, nor of a Merchant concerning *Exchange*, nor of a Buyer concerning *selling* &c. for such will counsel for themselves, ver. 8. So likewise for a *Christian* not to be guided or led by *Self-ended Men*, Enemies to his Profession, in these Debates and Proposals made for the Advancement of it. Such being only

[This Part of the verse] is not found in the present Translation, & but in some other it is, particularly that of Geneva.

only like to raise *Obstructions*, as hitherto, they have always done; and (as lately) to render that for impossible, which has not the least difficulty in it, where a right Method is used for effecting it.

No more are we to proceed herein, by the sole Advice of Persons *unacquainted* with the true State and Condition of the places where this Settlement or Conversion is to be wrought. Such, tho never so discreet and wise as to other matters here at home, being as it were wholly blind and in the dark, as to Affairs there. And therefore are almost equally unlikely, even with the former, (unless by accident) to give proper and fit Directions for the happy promoting and carrying on of any good Design, whether in Church or State, for the benefit of those Parts.

§ II. These things being agreed on, we must then fall to consider of the People amongst whom we are to take our lot, and thence to have an especial regard: As, whether they be *Slaves*, subject to the *English*, such as most of the *Negro's* there are; or *free People* living of themselves, either amongst, or distant from, the *English*; such as most of the *Indians* on the Continent, (in *Virginia*, &c.) are. Or lastly, whether this is to be performed, by way of further Settling and Establishment, even amongst the *English* themselves, which also is, no less necessary. In all which Cases, we are to act only by *prudential Rules*, and to proceed therein by *different Methods* and *Wayes*: That, 'tis possible, being less fit or convenient for the one, which is only proper and necessary for the other; and so also on the contrary. Nor in any of these is any thing of Force, or of Compulsion to be used; but all must be carried on quietly and by degrees, as God shall please to favour our Endeavours, with suitable and prosperous Opportunities.

§ III. Now concerning the *Negro's*, whom I should think fit to be first taken in hand (as being the easiest Task, would their Owners be persuaded to consent thereto; & the most absolutely necessary, this neglect being the most scandalous, and wishal, the most impossible, to be defended or excused:). The first and great Step will be to procure (what I but just mentioned their Owners consent, as being to be supposed, *aversa* hereto: not altogether as is here believed; out of Interest, (it being already secured to them by Laws of their own) but by reason of the trouble, and the fancied needlessness of the Work, and

How much fuller of Generosity and Zeal for their Religion, the *Slaver Pirates* are (see the Brief) than these *dominal Christians*? For those do invite their *Slaves* and *Captives* with the assurance of *Liberty*, to embrace their *Superstition*: whilst these to avoid that danger, do industriously conceal their Religion from them.

and to prevent all danger from their Slaves being furnished with knowledge, consequent, they conceive, thereto. However, because they pretend the other (and something there may be in that too,) to take off that pretence, it will be requisite,

1. That a ** Law* be enacted to confirm such Laws of theirs, as are or shall be hereafter made to secure their just Interest in their Slaves: That they may thereby be continued in their present State of *Servitude*, notwithstanding their being afterward baptised.

2. That all unjust Interests, and ungodly Advantages arising from their Slaves *Sunday-labour* and *Polygamie* (neither of them sufferable among *Christians*) be upon severest Penalties prohibited: and this as well to the *unbaptised*, as to the rest. Nor will this (but much less the other) be grievous to the Slave, as is pretended: There being some of them that live single Others that content themselves only with *one Wife*: And the rest taking the Libertie of more, only out of a *Licentious* and rambling humor, and by their *Master's Connivance* and Toleration: Who esteeming them but as *Cattle*, and desirous of their Increase, are apt to encourage, than to restrain them from it. But having such an *absolute Authority* and Command over them, might with a bare check, or but a frown, break them of it. And this may be inferred from the *Virginia Negro's*: who, tho imported from the same places, are not (so far as I could learn) addicted to *Polygamie*: but rather of themselves choosing to follow the Custom of the *English*, to whom they are Slaves there.

These pretences being thus fairly removed, if any *Aversion* still remains, (as 'tis to be feared there will, and that for the truest Reasons ** above mentioned,*) they must afterwards be invited thereto by good *Sermons & Books*, Preached and Writ upon this Subject, and by discoursing with them in private. As also by the Example of the *Ministers* themselves in their Families. And lastly, (and which will do more than all the rest) by *Encouragements* from the Government. Likewise, it might be remembered, what I have heard affirmed, that there is a certain Clause, always inserted in their *Charters* and *Patents*, for the Propagation of

** Such a Law could not, as has been feared, be any Prejudice for Slavery, where it has before been always practised; and they having already made Laws among themselves for the same purpose. * Till such a Law may be obtained, the Bermudian Caution of Indentures for ninety-nine Years Service might be used, that is, if they think their own Laws not sufficient.*

§ IV. x

Whether this be so or not, I am sure, 'tis the chief reason Assigned by most of our Writers and Historians for God's goodness to us in these Discoveries.

Christianity

Christianity there; never hitherto (except by the *New-England Men*) in the least complied with; but rather with their utmost care and vigilance obstructed by them.

§ V. Another way, and which 'tis possible might prove most effectual, would be to get this impiety decayed here in *England*, where our *Planters* have an extraordinary *Ambition* to be thought well of, and thereby to shame them into better Principles. Now this is to be done; First, by sending some grave and discreet Men, (Persons of Esteem and Repute with the more eminent Merchants here, who trade into those parts,) to persuade and convince them of the Duty and Necessity thereof, and to invite them to endeavour the procuring of such a Law, as I have before mentioned. Also by Sermons at Court, and in the City, especially this ensuing Lent; this being as much (perchance a great deal more) needing to be repented of, because as likely to provoke God's Wrath, as other sins. And lastly by the Ministers frequent inveighing against this impiety, in other of the chief Cities and Sea-port Towns, to which the Traders from those places do most resort. But above all a General Fast to implore the divine Benediction upon this Work, would give the World such notice, and so inflame the publick Zeal at the news of this strange Irreligion, that nothing can be supposed more conducive to the destroying of it. For hereby each good Christians Mouth must upon every occasion be opened against them, and so in a short time would force them to yield. And when in the Plantations it should come to be understood that their impiety was so decayed and odious here, it would go near to fall even of it self. Besides the Quakers (who with the New-England Men, are the only Witnesses of this Truth in those Parts; and whose Meetings the Negro's are therefore strictly prohibited) might be something instrumental hereto, and would be good enough to help to dispute them out of their brutish Gentilism.

§ VI. Now for the Ministers in the Plantations, it will be requisite that they be obliged each first Sunday (at least) of every Moneth, to preach to their Charges upon this Subject, and earnestly to press it upon their Consciences, But more especially to be exemplary therein in their own Families; both Catechising and Baptising their Slaves, (where they have any) as soon as they shall be found fit, and that openly in the Church, for the Example of others.

And that no Awe nor Fear may remain upon their Spirits, it will be requisite that a sufficient Maintainance be settled upon them for life, without dependence upon the Arbitrary favour of Vestries.

The

* This they would do of their own accord, were but that necessity of Christianity § I. once resolved on.

The several Governours also should be obliged to protect them therein against abuses. But to put the sharper edge upon their Zeal, some certainty of Preferment should be proposed to them upon their return for England, after some 5 or 7 Years continuance in this service there. The want whereof (at least in the Performance) both will, and has been, the great occasion of this sad neglect hitherto, and the very bane of all Religion in those parts. It being apt to be lookt upon as want of Discretion, for Men to draw upon themselves nothing but ill usage there, to be certainly entertained with worse here, and as one saith, to adventure the getting of broken Heads in the Churches service, afterwards at their return to be rewarded with that which shall break their Hearts too. Besides, there should some regard be had of their Degrees in the Universities; as also for enlarging the Terme for Lease of livings, (or provision for Admission by Probate) the Terme at present prescribed and limited by Law, being much too short and narrow to make a Patron's kindness useful to a Minister abroad upon this Service. And it being but an ill Encouragement, and no way becoming Christian Government for Men (running such Hazards, upon so important a Work), thereby to be placed under greater disadvantages, than they could, had they remained idle at home.

Now for the Planter's late Objections against this Work, as I have heard them represented (and I believe they are the best they had), tho I have before taken notice of them (which their being both asserted and credited here, doth very much justify) yet I shall again repeat and briefly answer them, *such as they are*, being indeed either false, or frivolous, or both: and such as will suffice to satisfy us, that they who can openly affirm and maintain such things here, may not be unapt to believe and practise worse there. But they are these

§ VII.

Even so
the Brutality
of their Negroes.

1. They object their Negro's want of English; Whereas 'tis certain that there are some thousands of them, who understand English, no worse than our own People. Let them begin with those.

2. That it would make them less governable; the contrary to which is experimentally known amongst their Neighbours, both French & Spaniards in those parts. Now 'twould be too great a blemish to the Reformation, to suppose that Popery only makes its Converts better, but Protestantism worse; as this Allegation being admitted, it must be granted. And to prevent any fond conceit in them of Libertie, (an especial Branch of the same Article) if there be any such danger, let two or three of each great Family be first baptised

As Sr. Ch.
White Governour of
Morris, &
Sd. Christophers, &
who has
been amongst
them, will
testifie.

rised; whereby the rest seeing them continued as they were, that Opinion would soon vanish. As may be concluded from the like Experiment upon another like foolish persuasion, (*viz.*) of their returning into their own Country upon their Death; confuted by fixing Negro's Head upon a Pole. Besides, there cannot be the least ground for this fear, unless all, whether fit or not, should at once be baptised, which were a madness to suppose. Nor is it to be imagined that they should only be baptised, the bare outward Rite being little available, without understanding it; Which would take them off from harbouring such idle Hopes and vain Imaginations, if before embraced by them.

3. As for their pretended Aversion to Christianity, the contrary thereto is known of most of them. And tho it is to be confessed that some are more careless, and indifferent (having bin taught by the English to be needless for them) yet for the general they are observed to be rather ambitious of it. Nor, I dare affirm, can any single Instance of such aversion in any one of them, be produced.

4. As to their (alike pretended) Stupidity, there is as little truth therein: divers of them being known and confessed by their Owners, to be extraordinary Ingenious, and even to exceed many of the English. And for the rest, they are much the same with other People, destitute of the means of knowledge, and wanting Education.

5. One thing more there remains to be added, of which, tho they may be most afraid, yet they carefully keep it to themselves, and that is the possibility of their Slaves Expectation, not of Freedom, but of more merciful Usage from them. (which is but reason they should have, whether made Christians or not;) As, That their frequent Emasculatings, Amputations of Leggs, cropping off of Ears (and of Heads too), scant Allowance for Food and Cloaths, and (often) no less working, than serving them to Death, and their unmerciful Correction of them, will not be so commendably practised upon them, when (nor now by) Christians, as they are thought safe and allowable in their present State of Brutality and Gentilism. And this is the true meaning of their second Objection, wherein they pretend it will make them less Governable.

See Negro's
Advocate,
p. 47. 41,
II. &c.

§ VIII. And thus I suppose it is evident enough, how thin and slender their Fig-leave Reasons and Objections against our Negro's Christianity, are: Yet have been thought sufficient hitherto, (and may they be suffered, are still like) to be made the pious Pretences for the binding thereof; And at the same time, for allowing a free Course

Course to Gentilism, and that under a *Christian Government*; * together with the permission of innumerable other the grossest *Impieties*. Which rather than they should be any longer continued, and God be thereby dishonoured, it were preferable that the places themselves *were all under water*. But however, in the mean time, a more accursed *Tiranny over the Souls of those miserable Wretches*, (I speak only the Language of the late *Brief*) has thereby been exercised, then that *never sufficiently to be bewailed*, (to the Honour of Church and Nation be it spoken,) practised upon their Captives, by the *less inhumane* * *Algerines*.

* Which had it not at first been permitted to these, perhaps that other had never happened.

* Who do endeavour to save their Souls, (would their way do it) while they detain in bondage their bodies.

§ IX. Yet now after this, if *difficulties* shall still be urged, (as no doubt but there will) and this Work upon that *stale pretence* must be further neglected and deferred; I shall in opposition thereto, be bold to make some few demands: As, what those *difficulties* should be, which are so much greater, it seems, than those our *Ancestors* encountered with, even in *Pagan Regions*, and happily overcame? Whether we ever *tryed* how *difficult* the Work was, thereby to satisfy our selves, whether (indeed) it be such as it is apprehended (or, at least, *pretended*?). And whether such a trial would not justify us more, than thus, without trying, to conclude it *Impossible*? But if it be *impossible*, why do we pray for it, since all such *Prayers* must be vain & superfluous and therefore unlawful; and why then are they not razed out of our *Liturgy*? But is it *impossible* for us to endeavour the securing of our *Peopl's Interest*, Or for the *Ministers* there, to preach to them, and to press the *necessity* of this *Duty* to their *People*; Which *they have before Vowed to do, sealing the same, with the blessed Sacrament, at their Ordinations*; Or to *begin at home*, with those of *their own Families*? Or suppose they should be still backward, are there no ways to *stir them up*, and to provoke their *Industry*, as well to this, as to other (less necessary) Works; Or cannot they be minded thereof by *Letters and Precepts* (*Valeant quantum valere possunt*) armed with suitable *Motives and Arguments* to excite their *Zeal*, never omitted in any case else, where the design has been thought *worth the pains and trouble of attempting*? And why should the promoting of *Christianity* (under a *Christian Government*, and even in *Christian Families*;) be now so much harder, than heretofore it was amongst *Heathens & Persecutors*? or for *Protestants*, than for *Papists*? and for *Us*, than for the *New-England Men*? Or, that having formerly been able to reduce the wildest *Out-laws*, it should prevail nothing upon better *People*, *pretendedly* (at least) its *Friends*, and (outwardly) *Professors of it*; And who (especially after sufficient means used for their *Conviction*, and the *Necessity* thereof

thereof made out to them) must have far less piety of Reason for opposing it, than the old Gentiles had.

Now if these things be *Impossible*, or *Difficult*, I must then confess, that we still may, with as little Conscience and Christianity, as we have done hitherto, let this Work sleep and rest till another Age, when the Times shall prove more auspicious, and the Powers more favourable, and those obstructing Difficulties and Impossibilities shall be all removed; That is, till the Evil be grown matterless, and the Curse of God, now in the pursuit has overtaken us, and fully revenged the Cause of his Name, and of the numberless Souls, who already have, and are hereby still in danger to perish, through

this most unchristian and scandalous Neglect; and which till it ceases, and this* accursed thing be removed from among us, and (to use the Philistine Sages expression, 1 Sam. 6. 5;) We do give Glory to the God of Israel, In vain shall we expect, that he will fighten His hand from off us, and from off our Gods; (our Princes and Rulers,) and from off our Land.

In short, there is nothing upon Earth more feasible than this Design, were it but heartily undertaken, and, as I have said, a right Method used for the effecting of it. But if we shall suffer our selves to be baffled and frightened out of our Understandings and Reason by bold Affirmers, Enemies to

Pierre and to all Religion, and who make Mammon their Gods, and shall quietly and contentedly sit down satisfied with their idle and false pretences, without the inquiring into the Merit and Truth of them; As it is a most infallible

Sign of our little Affection thereto; So it is as sad an Omen of the its failure, or even possibility, of its being ever effected, but by our hands; which it will not be Honourable, Happy, nor safe for us to expect, or succeed.

And so much shall suffice for this first part, touching the promoting of Christianity amongst our Negro Slaves in the Plantations: Concerning the free Tributary Indians and the English (each of them a Task of the like difficulty with the former, I shall hereafter speak, as what I have now said shall find Approbation.

Phil. 1. 28. In nothing terrified by your Adversaries, which is to them an evident token of Perdition, but to you of Salvation!

Magna est veritas [Christiana] & prevalebit.

